

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

The sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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A SOCIAL NEED.

CHIVALRY was an institution of the middle ages, which supplied in part at least, to the poor and weak of that period, the protection which is now secured by law. It flourished in a time when there was but little law, and small form of justice. The strongest ruled, and violence was the arbiter between men. The school of chivalry led persons of a generous spirit to devote themselves to the cause of justice, the universal righting of wrongs, the succor and protection of such as needed them. The knights-errant combined gallantry with philanthropy; and went forth on their adventurous mission inspired by the most enthusiastic regard for woman. The trophies of their conquests were duly laid by each one at the feet of his "lady-love," and her favorable smiles constituted his brightest reward. All this has long gone by. In the place of helmed horsemen, tilts, tournaments and troubadours, we have railroads, stock-brokers, patent reaping-machines, and regular courts of law. The age of chivalry, as is often said, is gone. But if its forms have disappeared, ought there not to be still a continuance of its spirit? Do not suppose that with the reign of law and money and respectability society has supplied a remedy for all abuses. Look a little deeper, and you will see that rapacity and selfishness may be wrapped up in the great business corporations of to-day, and that their touch may be as oppressive to the poor who are dependent on them as was ever that of the robber barons of old. Are there no worn and hollow-eyed sewing-women, no abandoned children, no sisters who are first tempted aside, and then pushed to the very bottom of the hill and kept there, by rascals who pick their way daintily along the summit of respectability? Are there no abductions and bargainings of persons for wealth in the marriage-market?—no domestic thralls, whose imprisonment is none the less felt because it is endured under the sanction of law and custom? If any of these things exist either in form or in substance, then there is yet need that the old chivalric fire should be kept alive which burns in the hearts of men before they become citizens.

However it may be with other society, Communism is favorable to the sentiment and practice of chivalry. With Communism, the age of chivalry in its best flavor will come again. The *rationale* of the case is this: Communism abstains from law, and puts all relations on the ground of honor, or Christian charity. Believing that abolition of selfishness is one of the provisions of Christ's gospel, it can safely do this. It resolves believers into one family, and does away with the narrowing influences which limit a man's interests to his own kith and kin. It makes a knight of him—places him, morally speaking, on horseback, and sends him forth with a heart large enough to see his kindred in all who surround him, and a brother or sister in whoever may be helped by his aid.

Justice by law is better than nothing; but for improving a man's own worth, as well as supplying a great need in society, there is nothing like cultivating the spirit of Christian chivalry.

CONDITIONS OF SUCCESSFUL COMMUNISM.

Cedar Vale, Kans., Jan. 5, 1878.

EDITORS AMERICAN SOCIALIST:—In seeking to determine the conditions essential to the success of Communism, I have first to inquire, What is Communism? Previous to the publication of Mr. Meeker's article in the 47th No. of vol. II. it seemed to me that the SOCIALIST had not stated with sufficient clearness the vast difference between Coöperation and Communism. Some of its articles might have led readers to the hasty conclusion that Communism is only an advanced stage of Coöperation. To my mind there is hardly any thing in common between these two forms of society. The different kinds of Coöperation are so many methods for the production and distribution of wealth; and though they may greatly differ from one another they are alike in this, that they are superior to the competitive forms which commonly

prevail, and all have for their motto, *justice to man*.

But Communism is founded on principles of brotherhood and solidarity as well as justice, and has for its object the attainment of the highest standard of life. The Communists may differ as to what constitutes this highest standard, but they are all guided in their conduct by the golden rule.

Coöperators say, Let us first establish a more rational, economical system, and improvement of character will follow as the natural result. Communists, on the other hand, say, Let us purify ourselves and seek internal happiness first, and Communism of property and all external reforms will follow as a necessary consequence.

I know that the great majority of those who call themselves Communists will not concur with me in this statement, but continue to regard Communism as an economical system, and advocate it on account of its material advantages, claiming that it may be beneficially applied to mankind at large, independently of radical changes in character. They are repeating the mistake of Robert Owen; but what was excusable in him becomes a blunder in them, and shows that they have not learned the lessons that are so emphatically taught by the past history of Socialism. Otherwise they would cease to sneer at the religious people who have been so successful in the realization of Communism, and cease their trials to realize what they term rational Communism based on mere intellectual speculations. But the time is approaching when this class of Communists will learn that their enterprises are built on sand, and must perish sooner or later in spite of the high intellectual development and practical ability of the members. And it is now time to inquire, why those humble spirits, who in their simplicity sought merely to live a brotherly life, were inevitably driven into Communism, even when they began with individual property, and why there is such a natural connection between this simple purpose or desire and Communism, while those who call themselves reformers, and proudly proclaim Communism as a universal cure of existing evils, have never succeeded as Communists.

The fact is, that Communism, regarded merely as an economical system adapted for the increase, improvement and equitable distribution of material wealth, is inferior to any well-constructed association based on individual property, which provides for insurance against misfortune, sickness, old age and for the proper care of children. Consequently, those who start Communities for the increase of *material wealth* alone must inevitably fail, and only those who enter into Communism for the increase of *moral wealth* may hope for success. To make my thought clear, I will use an illustration: let us suppose that a Community based on material objects should be located in such close juxtaposition with a Coöperative association that there was constant interchanges going on between the two. I think that in such case, in a very short time, the more energetic and self-sustaining would become dissatisfied with the Communal arrangement. They would see that in Coöperation they might have the same chances as in Communism to avoid the glaring evils of isolated life, and at the same time might arrange their work and way of living according to their individual experience and taste, while in Communism many of these things have to be submitted to the collective wisdom; besides there would always be some persons in the Community who, being secured the necessities of life, would not work as hard as they would in isolation, and consequently a large share of the earnings of the most industrious, energetic and enterprising members would be consumed by those who can not work and by the lazy and shiftless. Under such circumstances it would only be natural that the more productive members and the most intelligent should withdraw from the Community and join the Coöperative enterprise.

But suppose the Communists have entered into their social forms under the higher impulses I have mentioned; then the results are at once changed. No common consideration will induce them to dissolve any more than it would dissolve the unity of a true family. They will

strongly cling to one another, and still more cherish the moral existence which they derive from one another, regardless of their success in producing material wealth. The members who are most successful in work and most enterprising will continue to labor with unabated energy; not because they get pay for it, but because they are rewarded with the consciousness of serving a common cause as true men and true brothers.

The highest conditions of Coöperation will inevitably lead to the display of envy, oppression and other selfish sentiments. And, in my opinion, Communists whose aims end in material wealth are only Coöperators. They must necessarily be guided by the same principles and methods which control all Coöperative enterprises; and such Coöperators are likely to meet with obstacles which no human energy or intellect can overcome.

Communists, in the highest sense of the word, are those who group themselves to accomplish the highest social and spiritual aims; but wealth will come to them in spite of their apparent indifference to material results. In this, they might be properly compared with soldiers fighting for victory. It is beyond dispute that the more the latter are animated by the spirit of heroism, the more forgetful they are of themselves and even of life, and the more daring and fearless of danger they are, the better chance they have to become victorious and escape all dangers. Their security for life even is an indirect result of the apparent neglect of it. So with Communists. The more earnest they are in realizing the higher aims of Communism the more likely they are to enjoy all material comforts. We can safely say that the first and most important condition of success is a high moral impulse in the persons forming a Community. If they really are sick of the present merciless struggle for existence and the utter inconsistency between the professed rules of morality and daily practice; if they have a strong desire and purpose to improve themselves, to live according to the requirements of their conscience,—they are fit for Communism.

Those who agree in what constitutes a righteous life will inevitably group together, regardless of their differences in education, philosophical views and social standing; and this agreement, together with the earnest desire to be assisted by others in the work of self-improvement, will cement the Community into an organic body.

And certainly a Community organized on such a basis will be guided by methods quite different from those working in Coöperation. Instead of adopting a majority rule (which is the best arrangement in a society based on competition and rivalry), they will lean naturally toward unanimous consent in all important questions. Persuasion will take the place of compulsion. Instead of having an elaborate system of control over the men filling responsible offices, having confidence in one another, they may safely dispense with such limitations. A good and able man at the helm of a Community, untrammelled by party strife and petty rivalry, can accomplish a great deal more than a crowd of mediocres. Instead of proclaiming Individual Sovereignty, each Communist, such as I have described, will humbly admit that mutual assistance is needed, not only in the field and in housework, but in the improvement of character as well. Frankly, they will open to one another their inmost thoughts and feelings; earnestly, they will seek the criticism of others, seeing in it the best guide for their actions; and in this slow but steady advance toward the better, they will find a source of immense happiness for themselves.

In proportion to the good results obtained will grow a deep attachment to the Communal life and to one another; and the life originated in intense desire to save themselves amid the evil and ruin which surround them may enable them to save others who are struggling in darkness and ignorance. Members of such Communities, by showing to others the possibilities of a life governed by love, may become, unconsciously to themselves, the apostles of a new dispensation. And the time is approaching when the masses, tired of the blood and the tears shed in futile attempts to improve their condition, will see at last in what direction to go for salvation and happiness.

WILLIAM FREY.

THE discussion of social questions is one of the tendencies of the times growing out of the general depression of business. No paper can be found so complete a voice of the social sentiment in this country as the AMERICAN SOCIALIST, published by the Oneida Community, John Humphrey Noyes editor. It is ably conducted, and is in no sense an organ of that Community. It is an interesting paper for the perusal of all intelligent persons of thoughtful mind. Its price is \$2 a

year, and it is the kind of paper sure to have a large constituency and one likely to grow larger.—*Yates County Chronicle*.

WHY ROBERT OWEN FAILED.

BY DR. HENRY TRAVIS, HIS LITERARY EXECUTOR.

THE Socialism of ROBERT OWEN will be the realization of the great Christian rule that men should "do to others in all things," without distinctions of creed or sect, or country or color, "as they would have others to do to them." It is only when men shall be educated to "love one another" intelligently, or, in other words, to desire intelligently that the happiness of every individual should be promoted as much as possible, and within appropriate social arrangements, which Mr. Owen proposed in their general outline, and which will be the natural consequences of this desire, that this practice can be realized. And it is only by the system of education and of self-education, which Mr. Owen discovered, that men can be educated to have this intelligent desire, the desire for the highest happiness of every one, combined with the knowledge of the means by which this happiness will be realized.

This knowledge will be the leading *intellectual* part of the Owenite or enlightened Christian character. And this desire will be the leading *moral* part of it, and the system will be Christianity in practice. And it is obvious that the system can not be realized without the character; and the character can never be formed without the knowledge.

Owen failed, not only in his attempts to realize an example of his system, but also in his endeavors to teach the knowledge or philosophy which will be the basis of the education and the self-education by which the new character will be formed. He was the discoverer of this philosophy, which he called the "Science of the Effects of Influences or Conditions in the Formation of Character;" or the "Science or Philosophy of the Formation of Character;" or the "Science of Conditions." (By "conditions" he meant the constitutional qualities of the individual, and the ideas and habits of feeling and action which he is caused to acquire, which are *internal* influences; and the surroundings, in persons and things, by which he is influenced, which are *outward* conditions). And being the discoverer of this new Science, he was naturally the first man to acquire the new character. And it was by acquiring this character that he discovered the means by which it is to be acquired. And by having this character he was enabled to devise or discover his system. For it could only be discovered under the inspiration of the moral part of this character. And men must have the moral part of this character to some extent before they can appreciate this system.

Mr. Owen acquired the moral or peculiarly philanthropic part of his character, so conspicuous in his life, by applying, in the regulation of his social feelings and conduct, the knowledge of the matter-of-fact truth, or truism, that the formation of man's character is dependent upon internal and external conditions. That is, by keeping this truth in view whenever he was disposed to feel angry with his fellow beings, and by thus subduing his disposition to be angry and unkind, and substituting considerate and kind feelings for it. He thus discovered that the knowledge of this truth, when so applied, is a most beneficial internal influence in the formation of character; and that the want of it, with the consequent erroneous supposition that individual man is himself the primary cause of his character (in which this truth is denied), or the want of knowledge of the *application* of it, or not applying it (for it is of little use to know it, and to know its application, if we do not apply it), is a highly injurious internal condition, and is in fact the beginning of the very defective formation of character which has hitherto been universal. And hence the character of selfishness and want of "love for others," the unchristian character which has been the cause of the system of disunion and mutual opposition, and, with this system, of all our social evils. Mr. Owen therefore called this truth the fundamental truth of the new system; and he called the denial of it the fundamental error of the old system.

It was by his peculiar character, which he had thus acquired, and by applying his fundamental truth in the management of the population of New Lanark by substituting, as far as he could do so in the circumstances, beneficial for injurious influence, that he was enabled to obtain the admirable educational results which so much astonished the world in the early part of the present century. And similar results can never be obtained again until similar means shall be applied, under the guidance of a similar character—for the character of Mr. Owen was the chief condition, without which the other

beneficial conditions could not have been combined, and was itself a most important part of the combination.

But the combination of beneficial conditions at New Lanark was necessarily very imperfect. For many of the injurious outward influences of the old system could not be removed in that establishment—as, for instance, inequalities of education and condition, and their results, and opposing interests. And the change of internal influence (of views) in the population, from erroneous and injurious to true and beneficial, was also very imperfect. We may, therefore, be sure that still better, and very much better, results will be obtained when a combination of purely beneficial internal and external influences can be formed.

But why did Mr. Owen fail in his endeavors to teach his philosophy to the world, and to realize an example of his system, after succeeding so admirably in what he attempted at New Lanark? Because he confounded the *denial* of a second matter-of-fact truism, of very great importance, with the *assertion* of his fundamental truism. The statement that "the formation of man's character is dependent upon conditions," though obviously true, is not a full statement of the means by which character is formed. Its formation is dependent in part upon the personal agency of the individual. Man must *do* something to produce the development of the bodily and mental capabilities of his constitution. It is by being exerted that his powers to walk, to speak, to use his hands, to observe, to reason, to judge, to choose the good and avoid or reject the evil, etc., are developed. His powers are not developed "for him," by some other person. They are developed by means of his own personal agency. And when his mental powers are sufficiently developed, his determinations are formed *by* himself, and he has a power of self-control. And by acquiring this power he becomes a morally responsible being. But his powers are limited, and his moral responsibility is qualified, by the fact that all he does in the forming of his character and his determinations, as in every other mode of personal agency, is dependent upon internal and external conditions. And therefore the results, in character and determination, etc., are dependent in the first place, upon the conditions upon which his personal agency depends. But they are so far dependent upon his personal agency in producing them, that they can not be produced without it.

All these statements are plain matters-of-fact, which, when plainly pointed out, may be verified by every one in his daily and hourly experience, although they have been involved in much mystery in consequence of erroneous ideas as to the elementary facts of our mental operations.

But Mr. Owen taught, or endeavored to teach, that man's character and his determinations are formed "for him and not by him," and that he has no power of self-control, and that he is not a morally responsible being. And he endeavored to teach these fundamental negations as equivalent to the assertion of his fundamental truth. And the result was that no one could understand his philosophy. He wished his disciples to reform themselves, by applying his fundamental truth in the regulation of their social feelings and conduct. But in telling them that man's character and his determinations are formed "for him and not by him," he told them that they could not do so. If they believed his negation, they were very injuriously confused and mistaken in their ideas; and if they did not believe the truth which he asserted, they were altogether ignorant of his philosophy.

His Science of Condition was therefore fatally defective. For he imagined that his fundamental negation is a primary cause of good, and that the idea denied in it is a primary cause of evil. While in fact the case is just the reverse. He developed his new Science to a great extent, because in doing so he applied his fundamental truth; but while it was defective as described, it could never be understood, and his system could never be realized. For a body of men who imagined that they had no powers of self-control and self-improvement, and that they were in no degree morally responsible for their conduct, could never have the intellectual and moral character which men must have before they can associate intelligently to educate the young beneficially, and to promote their general happiness as much as possible.

This, then, was the great mistake which, by its injurious effects upon his intellectual powers, was the cause of the failure of all Mr. Owen's endeavors to teach his new science to the world and to realize an example of his system. But still he had discovered, and had developed to a great extent, a new Science of the highest practical importance, by which the great precepts of

Christianity, hitherto inculcated with very imperfect success, will be brought into full practical operation. Much more might very usefully be said upon this subject, but space forbids.

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES.

BY E. T. CRAIG.
XX.

ALTHOUGH great progress was made in awakening the desire for coöperative action, there was at the time of which I write no available means of publication in Manchester for giving direction to the Coöperative movement. Dr. King had continued his useful periodical for two years, and stated that he laid down his pen and waited for results, because "the object for which it was commenced had been attained. The principles of co-operation had been disseminated among the working-classes and made intelligible to them." The chief causes of failure which had overtaken some Societies he attributed to the absence of proper book-keeping and the mistaken course of giving credit. These causes contributed toward the destruction of the Brighton Society. Lady Byron, to remove the evils arising from abandoning cash payments, advanced them £300. The system of credit also contributed to the extinction of several Societies in Manchester and its neighborhood. Hence the necessity arose for a periodical to supply the advice and intelligence required. There were several popular journals encouraging great expectations from a Reform Bill to insure better representation. Political justice and equality before the law are highly desirable, but there are conditions essential to happiness and human progress which politics do not reach. The claims of labor and the power of capital; the terribly harsh and enslaving influences of competition; the increasing power of machinery to create gluts and an ever-growing surplus population in relation to poverty; the tendency of wealth to become concentrated in the hands of a few; make the study of Social Science a question of supreme importance to the industrial classes.

Thorough coöperation in its highest phases will render truth and justice practicable in trade, and make fair dealing the rule of life. Mere distributive coöperation, although highly useful, can only make a slight approach to the great end in view. To engraft unregulated competition on mutual coöperation will only lead to disappointment, while coöperative industrial competition will be alike destructive to all concerned, and an especial evil to the producers and wealth-creators.

To maintain these views and advocate the principles of coöperation, it was decided to issue a small publication devoted to the cause, and I became the first editor of the *Lancashire Coöperator*, which was afterwards designated the *Lancashire and Yorkshire Coöperator*; and, although small in size and modest in its pretensions, it did useful work in those days of a shackled press.

In selecting a text or motto indicative of the importance of combining knowledge with union and numbers, I gave the following, which was permanently suggestive on the title of the journal:

"Numbers without Union are powerless. But Union without Knowledge is useless."

On June 11, 1831, was issued

THE FIRST MANCHESTER COÖPERATIVE JOURNAL, THE
"LANCASHIRE COÖPERATOR."

The repressive action of the "Taxes on Knowledge," at that time, through the expense of the stamp duties and the penalties of the law, necessarily limited the size and sale of any journal devoted to the advocacy of coöperation, on its first appearance in the early days in Manchester. A penalty was inflicted if any paragraph of news was inserted and published at intervals less than a month. Weekly newspapers cost 7d. each. It was necessary to publish a journal monthly to be able to report a lecture, give details of a meeting, or to state that a tea-party was held at a society's rooms. The following passage from its introductory article will illustrate the views held at the dawn of the movement in Manchester:

"Man is a progressive being. His past proceedings have been a series of experiments, of which the present and future generations may derive the benefit, and whenever he shall become acquainted with his own organization, his moral nature, and his propensities, a new world will be open to his view. When the useful classes shall be put in possession of the principles of Social Science, and made familiar with the fact that 'labor is the source of wealth,' the motives which actuate the conduct of mankind in the pursuit of happiness will point out to them the imperative necessity of adopting those coöperative means which alone can secure to themselves the products of their own industry, and thus become

wealthy, and thereby acquire the means of attaining intelligence, virtue, and happiness.

"The powers acquired by mankind for the production and distribution of wealth, the diffusion of knowledge, the reduction of human labor, enjoyment of comfort, and establishment of security, are rendered nearly useless, and in some cases directly injurious, by the influence of the counteracting principles of the individual, competitive, labor-selling system, which pervades the whole framework of society throughout the civilized world.

"England possesses the means and the power to supply the whole world with her manufactures; and it is the misapplication of these means which leads to the wretchedness of the producers. The source of abundance is the cause of want; the worker starves because he produces too much of every thing. Is there not something fatally wrong in the proceedings of men who pass all their days in adversity, whilst, at the same time, they are creating all the necessities and luxuries of life for those whose only purpose is to consume them without yielding, or possessing the power to yield, any equivalent? The 'master' luxuriates in plenty, while the 'man' preserves mere existence by feeding in morsels only.

"The object of the *Lancashire Coöperator* is to expose to the workman's view a real picture of his situation, to awake him to a sense of his powers when in unison with his fellows, to arouse him from his lethargy, like Hercules from his slumbers; not to deeds of violence, not to take from others that which they have already extracted from him, but in a bold, vigorous, and free inquiry into the causes of his mental and physical degradation, and to an investigation of the proposed remedy—coöperation—and the production of new wealth, hereafter, for his own use and benefit. As it has been suggested, 'Let us inquire!' and behold ignorance becomes wise, vice forsakes its errors, wretchedness conceives of comfort, and despair is visited by hope. Let us inquire! When all shall whisper these little words and echo them in their hearts—truly the rough places shall be made smooth and the crooked paths straight. Let us inquire! and behold no evil but shall find its remedy, no error but shall be detected, and no truth but shall stand revealed."

"We address ourselves more especially to the working-classes; it is therefore for them to survey the road we would point out, to cut the rocks, and Macadamize the way which will lead to their permanent comfort and happiness."

As it has been forcibly stated, "The idea that lies at the basis of Socialism is soon expressed;" but it requires continuous utterance and repeated illustration and exposition to make it familiar to the working-classes. It is necessary to show the workman that he can never fully secure his own well-being so long as he depends for employment on the accumulations of another; that the land is the heritage of the race, and for all, and not for a few individuals; that while land and capital are essential to the production of the necessities, utilities, and luxuries of existence, landlords are by no means necessary, and capital can be created by coöperation, if accumulated as a common fund, and not dissipated.

Socialism declares that the life of the creators of wealth ought not to be one dull round of toil, unhalloed by noble thoughts and lofty sentiments; its course purely animal, absorbed in the drudgery of labor, or buried in the mire of sensuality. This old doctrine of Socialism, in a new form, teaches emphatically that the craft, cunning and guile of competition to defraud, is a suicidal waste of power, and shows also that the inner and outer life of man may be raised, refined and beautified by mutual agreement and association; and that the abuses of property may be avoided where all are wealthy and actuated by the humane relations which Socialism only can establish among men. Socialism, therefore, claims the attention and the energy of every one who desires to see humanity raised to the pathway of continuous progress and lasting prosperity.

HODGE-PODGE.

TO THE EDITOR OF THE SOCIALIST:—Assuming that your readers are human, and therefore fond of hash, I am emboldened to offer them an *olla-podrida* of critical prolusion anent a few of the many topics broached in the SOCIALIST during the last few weeks. I shall endeavor to be as good-natured about it as is consistent with the general truth that a little malice must be infused in order to prevent absolute insipidity. For what saith the poet?

"A little raillery now and then
Is relished by even the meanest men."

But I warn all lovers of logical straightforwardness to beware of these lines, for I am going to digress and sub-digress and meander with all the irresponsible waywardness of the Bhagavat-Gita or a three-volume society novel.

Imprimis, it is useless to attempt to deny that I have

noticed Mr. T. L. Pitt's invitations to all good people to unite in intimate fraternity, and forego the dubious delights of fighting and cheating each other. It is impossible not to sympathize with his aspirations, although many will prefer to derive their inspiration of brotherhood rather from universal human sources than from purely local or personal ones. What more intelligible and satisfactory basis of action can there be than the needs of the depressed and suffering multitudes of men and women? But from whatever source it may come, it is too plain that this greedy, man-eating, present age will well bear the corrective of almost any amount of the fraternal spirit. If people would only resolve to direct all their energies against the soil, the sea, the elements, the material difficulties of the situation, instead of turning them against one another; if the soil hereabouts was kindlier and the winters a good deal warmer; if we could live on fruits and nuts, and every man had a front-yard of his own, and could saunter out any day in the round year and pick most delicious bananas, oranges, bread-fruit, etc.; if we did not have to slave to support horses, cattle, hogs, and Government officials; if we could bring into general use a breed of people who should be handsome, intellectual, and generally interesting, without being at the same time overweighted with strong passions and appetites—if all this could be arranged, the SOCIALIST would have to be discontinued; its occupation would be gone.

Mr. Griffin's letter, "How the Work must begin," contains much truth in little space. I have felt the dissatisfaction with many of the apparent aims and methods of the Workingmen's Party which he expresses. It is useless for clubs of city artisans to think to essentially better their condition merely by howling and voting. A vote is powerful in proportion to the virtue it represents. Let the Workingmen rebel, but let them do it thoroughly; let them rebel, not only against the wrongs they suffer from others, but also against those they inflict upon themselves; let them rebel, as far as grace is given them, against beer, tobacco, ignorance, and unthrift.

"Self-taxation," the proposition that national burdens shall be borne by those most able to bear them, is a good idea, too good probably to extinguish itself in immediate fulfillment. Were righteousness to take place to-morrow—how about the next crop of coupons? Here is the Greenback Party, too, making a pretty loud knock at the door. Beneath all this stinking smoke there must be some genuine human fire. The Greenbackers do not ask that the holders of the mortgage on labor shall fully release their claim; they invite them to knock off a little—half an ounce or so—on the pound of flesh nearest the heart. Popular opinion, expressing itself through the ballot-box, to instruct the wealth of the country in its duty of self-taxation—how is that?

Most undoubtedly I have taken an occasional diagonal squint across the surface of Brick Pomeroy's *Democrat*—putative organ of the Flatland Greenbackers. As Shelley says of Kant,

"I looked on it nine several days,
And then I saw that it was bad,"

or at least that it rejoiced in considerable superficial badness; how much real Spartan virtue lies hidden beneath is another thing. It seems to be a sort of crater outlet for a good many things. First there is Brick's steady and fearfully energetic assertion of his personal unbriability and untirredness—this alone accounts for a good deal of steam and gaseous explosiveness; then there is the blind, but not altogether unjustified, dissatisfaction of an agricultural population, who feel outwitted by the unscrupulous concentrated intelligence of city people; one feels also unmistakable hot sulphurous blasts of that demoniac destructiveness which the malaria of the Southwest engenders; and there is not altogether lacking, I am glad to say, some righteous savor of good old-fashioned, homespun Jeffersonian Democracy. Evidently it will not do to despise or condemn in a lump the *clientèle* of the *Democrat*.

The two great political parties are things of the past; they have done their work and must go. The Workingmen's and the Currency Reform Parties will naturally unite in a genuine People's Party, a newer, brighter avatar of the spirit of equality and fraternity, another step upward of the eternally-aspiring *Demos*. Think good of it, and thereby help make it good. Viewed from the most advanced stand-point, it will be faulty and vicious enough; but it will be as good as is possible to it. Politics are mainly contemptible, but the great facts at the bottom of politics—the momentum of epidemic impulses—are the grandest phenomena that present themselves to our partial comprehension. The politician rules the people by pandering to their vices and questionable virtues; philosophers and philan-

thropists too often undertake to make the people over so radically and rashly that the people will have nothing to do with them.

Poor Hodge, the rather sleepy-witted man with the spade, is the despised sheep of the world, the ever-plentiful raw material which every body that *is* any body exploits *ad libitum*. His interest and that of the town artisan are one, but both are too apt to be decoyed into forgetting this. Poor Hodge (and city cousin Chalk-bobbin as well) are scolded by the saints, bullied by the sages, bamboozled by politicians, systematically devoured by traders, caricatured by witlings, and meanwhile must produce a living for all of them, and be the first and worst to go without when supplies threaten to fail. All this is largely owing to the fact that Hodge is too indolent or self-distrustful to open his eyes and look at things; it is simpler and easier to lift or strike than to comprehend and calculate. Can there be devised any new, quick process for opening his eyes?

But enough hodge-podge for once. G. E. T.

AMERICAN SOCIALIST.

THURSDAY, JANUARY 24, 1878.

COMMUNISTIC SUBSCRIPTIONS.

UNDER this heading we will publish a list of the amounts sent to us to be applied in furnishing the AMERICAN SOCIALIST to persons who are interested in Socialism but are too poor to subscribe for themselves. The donor can name the individuals to whom he would like the paper sent, or let us select from those who apply for the paper in this way. For every dollar contributed to this fund we will send a full volume of the paper to some worthy person.

Names.	Amounts.
Allyn Cox,	\$5.00
Joseph Anthony,	2.00
Harlan Ingram,	1.00
D. Cummins,	1.00
Mary Findlay,	5.00
A Friend,	50.00

A GIFT TO POOR WOMEN.

THE "Communitistic Plan of Subscription" proposed in our first column finds some friends, and will, we hope, find many more. A gentleman of means and high social position, who desires us to withhold his name, has adopted it in a slightly modified form to suit his personal views. He offers to pay over to us a certain sum of money if we will send the AMERICAN SOCIALIST free for six months to poor women who are interested in Socialism but are unable to pay for the paper themselves. The gentleman stipulates that the women shall be residents of the Eastern States, Middle States, or Ohio, and that they shall be unmarried or widows. We cheerfully accept this offer, and hereby invite our subscribers to make the opportunity known to any poor and deserving women of their acquaintance who belong to the class specified and who reside in the States mentioned. Every woman should make application in her own handwriting, stating her general circumstances and means of livelihood. *This offer holds good for only one month from the date of this paper.* Be careful to give the full post-office address, town, county and State. If more names are received than are anticipated in the offer, a selection of those who seem most worthy will be made. Address your letters to the AMERICAN SOCIALIST, Oneida, N. Y.

R. J. WRIGHT, of Philadelphia, has been giving before the Social Science Association of that city his views of the "Cause and Cure of Hard Times." On another page will be found an abstract of his paper read before the Association. The things which he enumerates—excess of the artificial, inflation, fluctuation, inadequate currency, financial recklessness, misdirected investment, bad management of public lands—may have all been coöperating causes producing the hard times; but these things are only so many phases of the grand competitive game the whole world are playing. We vote for the abolition of the game itself.

THE *Coöperative News*, published at Manchester, England, comes in a new dress and in an enlarged form. New features are also promised which will enhance the interest of this very valuable paper. In their "New

Year's Greeting" the conductors announce that the burden of debt under which the paper has so long struggled has been fully discharged, and its "profits during the past year have sufficed to accumulate a fund available for the luxury of improvement." This is a matter of congratulation; for papers of the class to which the *News* belongs seldom become more than self-supporting—more often disappear after a few years under their accumulated obligations.

IN our Stories of Poverty *drunkenness* comes up as a prime factor in the sum of misery, and it is natural to think that the poor would get along very well if they would not drink. But it is a fair question whether intemperance is the cause of poverty or poverty the cause of intemperance on the great scale; or at least whether the "duplex curse" is not to be charged with a great part of the intemperance that exists. Hard work and unattractive homes are what lead men to drink. Every body knows that. Hard work tempts them to stimulate, and the domestic situation tempts them to go to the store and the bar-room and the convivial club to spend their evenings. The too-much mother is not enough wife. She can't be, and she can't make home what it should be. No, not if they are rich—much less if they are poor. Here is a subject for discussion; if men did not have to work too hard, and did not lose the bright companionship of woman by her "multiplied conception" would there be much intemperance?

NATURE ALL RIGHT.

Colonel Ingersoll being querulously asked if he could name one law of nature that in his puny wisdom he could change for the better, affably replied: "Yes, I would make health catching instead of disease."—*Graphic*.

WHAT if we should find that health *is* catching, and a great deal more so than disease? It is too soon to decide. Who has got health—positive health? Disease is the universal condition. George Francis Train imagines he is a great battery of health, but most people think his brain is not very sound to say the least. Disease occupies the field, and health has only a struggling existence yet. It is waiting for the moral improvement of the race, and meanwhile disease is penitentiary discipline. Jesus Christ was a healthy man. His moral perfection gave him positive health, and it was powerfully contagious. It charged his very garments so that virtue passed from them. Let us wait till evolution has stamped his character upon mankind, and then see what the laws of nature are in regard to health and disease. If a child is put to sleep with an aged person, it is found that the child is robbed of its vitality while the aged person is rejuvenated in the same proportion. This is a significant fact if you consider that children come the nearest to having positive health of any part of humanity. There is one law of nature very well ascertained, that *fear* is specially favorable to the passage of bad contagion. Faith is the reverse of fear, and has been found specially favorable to the contagion of health—so let us believe in that contagion all we can.

SPIRITUALISM.

"Quietly, and with no Messiah to head it, no Mahomet to lead its van, it has pushed its powers to the extremes of the earth. Once a believer, always a believer, seems to be the chief Article of Faith, and Spiritualism, so say its advocates, knows no backsliders. Every new convert is a life-convert. The belief moves round the world rapidly and in comparative silence. It adds thousands to its ranks every year, and never loses recruits till they are taken away by the death-change. It has hundreds of thousands of devotees who are not generally known to be such; who are satisfied with the revelations they have received individually, without blazoning them to all creation, and who have no anxiety whatever to convince the skeptical and incredulous."—*Chicago Times*.

To the above it may be added that at no time during the last thirty years has Spiritualism made more rapid and decisive progress than it is now making. The exposures of dishonest mediums and fraudulent manifestations, instead of injuring the cause, or breaking down the movement, as the enemies of Spiritualism fondly hope and announce upon every new case, are really only criticisms which clear away obstructions, purify conditions, and give the better elements and forces more irresistible progress. Ground is won by Spiritualism every day now among the thinking and sober-minded classes, scientific as well as religious. Scientific opponents meet their match in scientific defenders; the Carpenters and the Huxleys are unable to hold their ground against the Wallaces and the Crookeses. Positive Materialism is more and more meeting its answer in Positive Spiritualism.

The Rev. Edward Eggleston has added to his church a library, shooting gallery, and conveniences for other amusements, thus providing a place where young men can spend their evenings and leisure hours in a wholesome way, and with good social accompaniments. This is a step in the right direction toward practical Communism—toward the consolidation of the church and family—the enlarging of the area of the family so that its evening gatherings will include the whole church, and the extending of the spiritual protectorate of the church over the amusements and secular operations of its members. Mr. Eggleston's method of dealing with wandering sheep strikes us as exceedingly sensible. "When I want to labor with an unsteady chap, who is going astray," he says, "I don't have to visit him in his boarding-house, and set down my umbrella and hang up my hat like a spiritual constable. I can go and shoot with him awhile, and then get him in a corner, and tell him what I think of his habits and say what the occasion requires." If all the churches in the land would consider it a part of their duty to provide attractive social gathering places where all their members could meet in an informal way at all times, and parents could be sure that their children would be surrounded with a healthy moral atmosphere, more good would result than from all the sermons that come from their pulpits; and the obvious benefits of such a step would instigate further advances in the same direction. The thing seems so simple and rational that we are only tempted to wonder why the churches have not thought of it before; and that when once conceived, the idea does not spread from one to another like an epidemic.

THE "Ninth Annual Report of the Railroad Commissioners of Massachusetts" recommends—

"1. The establishment of a service having, in case of good behavior, all the elements of permanence, and in which an *esprit du corps* should be sedulously cultivated.

"2. A gradual and reasonable increase of wages during active employment, based upon good behavior and the length of continuous service in any one grade.

"3. A provision directly or indirectly assured against death or disability, whether from sickness, accident or old age; but in any event within the corporation.

"4. The right to a hearing before a committee of the direction in case of those once enrolled on the permanent staff, before being liable to arbitrary dismissal from the corporation's employ at the will of any subordinate official."

CHURCH DEBTS.

WE have already written what we think of church debts, and only allude to the topic again for the purpose of enforcing the moral of an event which has recently taken place in this city. It is known to a good many people that there is a new "evangelist" abroad, who assists in paying church debts, not by contributing of his own money, but by organizing efforts for getting it from the men who owe it. He goes into a pulpit—this very good and very sensible Mr. Kimball—and usually, before he comes out of it, the debt of the church and congregation which he addresses is all subscribed for. How he does it, we do not know; but he has done it again and again, in San Francisco, Chicago, and elsewhere. He has now invaded New York, and the first trial was made upon the memorial Presbyterian Church, of which Rev. Dr. Charles S. Robinson is pastor.

This church had built a large house, in a fine location; but unforeseen circumstances had militated against its prosperity, and it found itself burdened with a great debt. The best that could be done, after many sacrifices by a noble pastor and a generous people, was to whittle this debt down to one hundred and ten thousand dollars. But the debt was a killing burden to carry, and Mr. Kimball volunteered to see what could be done with it. It took two Sundays to do the job, but it was done; and to-day the church, which was nigh unto death, is not only alive, but stronger than the most of its neighbors, in the fact that it owns all its pews. It has been lifted out of a position of harassing adversity into one of assured prosperity; and we very heartily congratulate its pastor and its people on the success they have achieved.

Now, the moral of this operation is not very far to seek. *If the Memorial Presbyterian Church of this city, after its great sacrifices it had already made, can pay its debt, any church in this city can pay its debt.* The experiment could not have been tried in a harder place, and it has settled the question of ability for every church in New York. It has proved that if these church debts, which are a disgrace to the church not only, but a hindrance to the progress of Christianity, are not paid, they will remain thus because the churches that owe them are not honest, nor in earnest enough to pay them.

Now, let us go a little further than this. If what we have said about the churches of New York is true, how about the

rest of the country? The country has not been any more reckless in running into debt than the city, and it has the same ability to discharge its debts that the city has. We believe that there is not a church in this country that needs to be in debt a year from the date of this article. All that is necessary for freeing the churches every-where from debt is the disposition and universal determination to pay. That will do the business.

Does anybody doubt this? Does the doubter mean to intimate that any church has incurred a debt that it can not pay, and does not intend to pay? Does he mean to intimate that the Christians of to-day have intentionally loaded a debt upon posterity which they will not touch with so much as one of their fingers? Then what shall be thought of the honesty of this operation and this position? If the church can do a thing like this, why should it be thought strange that a church-member should manage his own business in the same way? Why should we be shocked by defalcations and repudiations in high places, when she who sits on the highest place repudiates her debts, and does her business on borrowed capital? Good friends, this is all wrong. We pray you to right it, at any sacrifice, and at once!

—*Scribner's Monthly.*

THIS writer found his moral with little seeking. A very few steps would have shown him another, which is, that if churches can pay their debts by voluntary taxation, the nation can pay its debt in the same way; and the duty is as great in one case as in the other. There is the same ability in one case as in the other. There are rich men enough in the nation to make an easy thing of paying its debt. They only want an "evangelist abroad." They only want persuasion. They say, perhaps, "We are not specially obligated; it is a debt of the whole people; we will pay our just tax; but as to giving any thing, sacrificing any thing, nobody can expect that." So the rich men of the churches might say, but a touch of missionary zeal opens their hands and the parish has a jubilee. Where is the evangelist for the national work, who will go from New York to Chicago and from Chicago to San Francisco with this wonderful power of Mr. Kimball, this all-persuasive eloquence, and stir the monied men as he stirs the churches, and so repudiation shall be forestalled and the public burden lifted off, and we shall have a glorification indeed, North and South, capitalist and laborer, high and low, all together, and the benefactors will be happier if not richer as long as they live?

THE AMERICAN SOCIALIST.

ITS GOOD WORK.

HAVING been a student of man and his relations, and a Socialist in theory and aspirations since 1840, I can appreciate the character and purpose of the SOCIALIST, and rejoice "with joy unspeakable" in the prospective but sure results of its work. I read in the political and sectarian weekly (and weakly) papers, the strife, competition, selfishness and exclusiveness of society as it is, and the efforts to "patch up" false, rotten, incoherent systems, and then I turn to the SOCIALIST, the bright harbinger of practical "peace on earth and good will to men." It is not only American, but cosmopolitan in its character, for it seeks "for the healing of the nations," the salvation of the world. I lend it to several poor (in a material sense) friends, who read it with great avidity and pleasure. Its fraternal and compromising spirit, its disposition to meet "jarring sectaries" on common ground, to recognize the good and true under whatever name or form, are features that will rapidly increase its great power for good. A medium once told me that "the world must be saved by the means it hates;" and Isaiah says: "I will lead the blind in a way they know not." The great mass of the people do not think out improvements and new truths, but can be led towards them by the right kind of leaders—they can be led in the right direction better than in the wrong one. I am happy that the SOCIALIST is leading the world in the right course, to its salvation in every sense. Through its instrumentality and its coadjutors, we hope, in due time to see the poverty, leanness, barrenness, loneliness, sorrow, and strife of isolated and competitive life on these rich, broad, prairies, superseded by that combined help-each-other life, which only can satisfy a developed and spiritualized mind.

J. H. Cook.

Columbus, Kansas.

Cigar-maker Coöperative Factory of New York, organized by the strikers, is proving a success. More hands are daily called for.

The Peace Dale Manufacturing Company of Rhode Island is to be run on Coöperative principles—the profits being shared by the working people.

LETTERS FROM THE "GREAT COMMUNITY."

—*Ont., Jan. 1, 1878.*

* * * I sometimes seem to grasp the faith of the Patriarch. I rejoice to see in the distance the new order of things—Christian Communism. I hope some day to employ energy and means in the cause.

It may be possible that beings of a similar temperament can unite in certain hobbies, which hobbies form their idols. It may be possible that these persons can agree so long as this idol, which is necessary to their existence, is exalted. Necessity may even drive people into Coöperation. But the only true basis of Communism is, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." With the accompanying self-denial, and the mainspring of Christian love, this Communism and this alone will be lasting. The influence of the Divine Spirit must propel. God will only acknowledge what emanates from himself. As I told you before, I am ready when opportunity offers, not to rush blindly into hobbies or ruin, but to spend my energy in the cause. My property invested might realize \$400 or \$500 a year. This I would give as an income, and the services of myself and family. The difficulties seem thick and the opposition strong, but the time will come.

B.

—*Mich., Jan. 4, 1878.*

I wish you could pay us a visit and speak to the people here. I am sure a small society might be formed here. I never expect to realize any advantage from it while I live, but perhaps my children may. I would be glad to combine my efforts with a good society like the Oneida Community, but never expect to be favored with the privilege. I am willing to devote my life to the good of the cause, if I only knew how or where to begin. I have concluded to begin at home and try to unite the hearts of my own family in the work. I remain your true friend and student in the cause of the Great Community.

L.

A CO-OPERATIVE STORE IN KANSAS.

Paola, Kansas, Jan. 12, 1877.

EDITORS AMERICAN SOCIALIST:—A Coöperative Association has been in successful operation in this place for the past three months. The Association owns a store from which they sell goods at a uniform price to all purchasers, whether members of the Association or not. The goods are sold at an advance of ten per cent. on the cost price. The shares are \$5.00 each. Eight per cent. is paid to the stockholders, after which the profits are divided among the purchasers; the stockholders getting twice the dividend paid to purchasers who are not stockholders. Dividends are declared every three months. This is the plan. What are the results?

1. When the first dividend was declared the stockholders realized a dividend which, added to the rate per cent. allowed, netted them 25 per cent. per annum on their stock.

2. At least ten per cent. additional was saved in the cost of goods; not to stockholders alone, but to all purchasers.

3. The dividend declared to non-stockholding purchasers reduced the cost of their purchases at least five per cent. making a total saving of 15 to 20 per cent., which was their advantage in trading with the Coöperative Association.

Ten miles southwest of Fontana, at Elan Creek, Linn County, Kansas, a similar organization exists, which is older and in a vigorous, healthy condition; but I have not yet been able to get exact data of their business. These Associations are the first fruits of the Patrons of Husbandry, and their progress is closely watched by friend and foe. I think they are destined to succeed.

E. YODER.

NOTES OF THE AMERICAN SOCIAL SCIENCE ASSOCIATION.

FROM the report of the proceedings of the recent annual meeting of the American Social Science Association at Boston, we glean the following items of interest:

WHAT THE ASSOCIATION IS NOT.

It is not in any way connected with the Oneida Community, and its object is not the teaching and advocacy of the so-called Communistic or Socialistic doctrines.

It is not organized mainly for the promotion of free trade.

WHAT THE ASSOCIATION IS.

It is an organization whose object is, "the promotion of the study and a dissemination of a knowledge of the laws governing and influencing man living in intimate social and economic relations with his fellow man, and more especially under those complex, social and eco-

nomic conditions which are the products, or rather the elements of what we term our advanced civilization."

SOME OF THE SUBJECTS UNDER DISCUSSION.

There is a steady growth of local indebtedness in the United States. The cities now owe \$644,000,000, which is an increase of \$420,000,000 during the last ten years. This local indebtedness is a more severe charge on the tax-payers of the districts most heavily indebted than the national debt. If all those who are engaged in the production of wealth in this country would add one hour a day to their working time, and a market could be found for their productions at ordinary prices, the surplus amount thus realized would pay off all public debts national and local in five years.

In Philadelphia a larger number of people live in houses owned by themselves than in any other great city in the world. The Building Associations, or Coöperative loan Societies of that city, which have been such an aid in securing homes to working people, are being imitated in other places, six or eight having already been organized in Massachusetts.

The improved tenement houses for working people lately erected in Brooklyn are paying an annual rent equal to about seven and three quarters per cent. of cost. In these houses suits of three rooms on the fifth floor can be had for about \$80; on the fourth floor, \$85; on the third floor, \$90; on the second floor, \$105; and on the first floor for \$115 per annum.

The difference of one-fourth of a cent per yard in the cost of manufacture will decide what nation shall supply the world with its coarser cotton cloths.

STORIES OF POVERTY.

[It is good for the rich to see just what the poor have to go through. We have gathered from the members of the Oneida Community some narratives of pre-communistic experiences which we propose to present under the above title. Besides illustrating the distresses that are common among ordinary and "respectable" poor folks, these stories prove what we have often said of the O. C.—that it is not a select society of well-to-do people, but an average slice of humanity, in which all classes are represented and where the rich and the poor meet in equal comfort.]

VII.

MR. L.'S STORY.

At the time of my birth in 1809 my parents were living in quite comfortable circumstances in New York city. They were religious, and possessed a good share of ordinary intelligence; they were also of prudent and industrious habits, so that they had a fair prospect of becoming "well-to-do" in the world. My father had served an apprenticeship at the hatting business, and was an excellent workman at his trade; but at that time the use of intoxicating liquors was very common. Nearly every body drank more or less; and journeymen hatters thought they stood in particular need of such stimulants for the purpose of counteracting the deleterious effect of the steam in which they were obliged to work. My father must have had an innate weakness toward drink, for by the time I was five years old it was not uncommon for him to come home at night considerably intoxicated. This caused my mother serious grief, and was a mortification to the whole family. I recollect that the boys in the street used sometimes to tell me that they "saw my father drunk last night." When I reported this to my mother she would ask me to tell my father what the boys had said. For a short time he would show some sense of shame; but the effect was not lasting. The habit grew upon him so rapidly that by the time I was eight years of age he could not be depended upon at all for the support of the family.

My parents continued to live in New York city until I was six years old, when they moved into a country village in the southern part of New Jersey, where my mother hoped that my father would be more out of the way of temptation, and so perhaps keep sober. This hope was realized for a short time; but ere long he fell into his drinking habits worse than ever. He ceased all work, and gave himself up thoroughly to dissipation, until he spent all the money he had saved and on which he had been drawing interest. My mother, now seeing that she must take the entire support of the family upon herself, persuaded my father to move to Paterson. That being her native place she expected to find many friends and acquaintances who would furnish her with sewing, and she also thought that she could send her children to the factories, of which there were a number in that town. Grandmother offered us rooms in her house, and we accordingly all went to Paterson to live. I had two sisters and a brother younger than myself, and as they were not old enough to go to the factory, mother left them in the care of our grandmother, while she went out sewing and sent me to a cotton mill.

I was eight years old when I began this life of daily toil. I had to walk a mile to the factory, and begin

work as soon as I could see in the summer, and long before daylight in the winter. We were allowed three-quarters of an hour for breakfast, and an hour at noon, and continued our labor until eight o'clock at night, making fourteen hours a day. My wages the first year were seventy-five cents per week. The work was very monotonous, and being continued for so long a time became exceedingly tedious. O, how tired I did get, and with what longing eyes did I look through the cobwebby window at the boys who were playing in the street outside! But as I saw no way of relief I was obliged to plod on, feel as I might. The overseer was a rough, heartless man, and often spoke harshly to me. There were about one hundred boys and girls besides myself in the shop, and many of them belonged to the rudest class of people. My mother had instilled into me by her exhortations an ambition to keep clear of low society, and now to find myself mixed up with all sorts of rough and wicked people was at first quite distressing. I would gladly have avoided most of them; but I soon found that I could not get along comfortably without associating more or less with the whole gang, and as I was naturally a sociable fellow, I became quite intimate with them. My moral habits were in danger of being much corrupted, but as I spent my evenings and Sundays at home, where I was under the influence of a pious and intelligent mother, I was enabled in a great measure to escape the snares of the society into which I was thrown. After two or three years my wages were advanced from time to time until I received \$2.50 per week.

After awhile the other children got old enough to go to the factory too. Mother would get up and cook our breakfast very early, and then, after packing our dinner in baskets, she would lock up the house and go out sewing all day. After we had gone to bed she would do our washing and make and mend our clothes, so that she seldom got to bed till near midnight. She sometimes found it difficult to "make ends meet," often not knowing after one meal where the next was to come from; but she usually had some substantial religious friend to whom she could go in an emergency, so that we were never really destitute of food, though what we had was generally of the plainest sort.

On Sunday afternoons after church mother would read to us from the Bible or some other good book, and then pray with us and give us good counsel; but sometimes my father would come home in an intoxicated condition and break up the peace of the family. Poor mother! She would often weep at such times, and then try to encourage us to hope in God for a favorable change in him. Mother's friends made some effort to persuade her to get a divorce from him; but she always replied that if it were God's will that she should be tried as gold in the fire she wished to be resigned to it. She was always a faithful wife to him, let him act as he might. When sober he was a sensible, reasonable man, and religiously disposed. Mother would sometimes mend his clothes and prevail upon him to hire out to some farmer or go to work in a country hat-shop. He would then keep sober for several months, and occasionally write a pleasant letter to us; but as soon as he received his pay and started for home he was sure to become intoxicated on the way, and often so much so that he would lie by the wayside in some street of our town. Many times when going home from the factory have I seen a group of boys standing around some fallen object, and as I came in sight one of them would call out, "Bill, here is your father!" But I was so ashamed that I would pass on without stopping.

As I grew older my father's condition was a great mortification to me, and I became almost discouraged about ever being able to attain a respectable position in the world myself on account of it. I used to mourn over my lack of opportunity for education, for I had a strong desire to mingle in good society, and I thought I never could unless I received a book-education. I was at times subject to great melancholy because of this lack, little knowing that I was then receiving a business education which was to be of essential service to me in after years; for I became so thoroughly acquainted with the nature and management of machinery that I have since profited much by the knowledge then gained. The long hours of monotonous factory-work were so wearisome to me that I often felt as though I would do almost any thing in the world to escape from my situation. At one time I agreed with three other boys to run away and go to sea, as we had heard that the sea-captains in New York would take boys who applied to them. We started off one morning and walked a number of miles. We had no provisions, and so ate what fruit we could pick by the way, as it was in the lat-

ter part of summer. We slept in a barn that night, but somehow the next morning we had all lost heart about going any farther without knowing what our friends thought about our absence; so we turned back and reached home again just at night-fall. As we separated, we promised to meet again in the morning and carry out our plan, if things seemed favorable. I carefully approached our house, and looking in at the window saw my mother, with the help of some neighboring women, making hasty preparations to leave for New York in the morning to search for me. After listening awhile to their conversation my heart smote me for giving mother so much sorrow and trouble, and I accordingly made my appearance at the door, to her great astonishment and joy. It is needless to say that the project of running away was forever abandoned.

When I was about twelve years old an English gentleman lectured in our church on the superior advantages enjoyed by the mechanic, compared with those within the reach of the farmer, showing very clearly that where people collect together in towns and villages for manufacturing purposes the distribution of knowledge is much more rapid than in the agricultural districts. I profited much and was greatly encouraged by this lecture. I had already learned to read, write and cipher a little, and now mother managed to let me go to school for two quarters. This was a great comfort to me.

Working as I did in the midst of machinery, an ambition started within me to become a machinist. There was a large machine-shop in Paterson, employing about three hundred men and boys, but the owners had so many applications that it seemed like a hopeless undertaking to get a situation there as an apprentice. When I was about thirteen a great revival of religion broke out in our town, and I became a convert. Under this influence I joined a Bible-class in the Sabbath school, and in this class was a young man who was an apprentice in the machine-shop. The machine company thought highly of him as he was a very exemplary, high-toned young man. About this time a vacancy having occurred in the shop they asked him where they could get the right sort of boy to fill it, and he recommended me; so they told him to invite me to come and see them. When I heard this news I was exceedingly glad, but trembled from head to foot for fear I might not succeed in suiting them. I, however, went to their office, and they proposed to employ me for a month on trial. During that month I was so anxious lest I might fail, that I worked tremblingly most of the time. When the month had expired they said nothing to me, but allowed me to work on for several months longer in doubt as to what my fate was to be. At last, however, one of the company came to me and inquired if I would like to stay with them, and if I were willing to be bound to them until I was twenty-one. I, of course, answered that I would, for it was the delight of my heart to have a chance to do so. My father accordingly bound me out, the firm agreeing to pay my board and give me thirty dollars a year for clothing. This was a little more than I could make in the cotton factory, and I was besides obliged to work only eleven hours a day. Some of the men in the shop said I was a fool for being bound, and that I never would stay my time out; but I thought far otherwise, and so it proved in the end. My circumstances began to improve slowly but surely from that time onward. There were many respectable, intelligent men in the shop, and my associations with them were a valuable means of improvement to me.

Soon seeing the necessity of a knowledge of mathematics as a means of becoming a good machinist, I started eagerly on a course of private study. I joined a young men's reading and speaking club composed of apprentices. I also practiced mechanical drawing, and made drawings at home of the various kinds of machinery manufactured in the establishment. In fact, in imitation of some of the smartest of my associates, I set the goal before me of becoming qualified to go into a wilderness and direct the building and starting of a cotton factory. During these years of my apprenticeship I joined a Philosophical Society, a Mechanics' Institute, a Young Men's Debating Society and an Apollonian Band of musicians; but all this required the closest study and most diligent application during my leisure time while working eleven hours a day, six days in a week, at the machine-shop.

For a year or two before I finished my term I began doing piece-work, and was so successful as to be able to clear two dollars a day, so that by the time I was twenty years old I was able to get along very easily in my finances. When my apprenticeship was finished my employers wrote on the back of my indenture that I had served the full time specified, that I had con-

ducted myself to their entire satisfaction, and that they wished me prosperity in all my future undertakings. After that I had a series of successes (though I had trials also with them) which have made life blessed to me most of the time since.

OUR MERCHANT MARINE; A voice for American Commerce. By Chas. S. Hill. 12mo., pp. 54. New York: D. Appleton & Co.

THIS little work is a strong plea, supported by abundant statistics, for Governmental aid to our mercantile navy. Every one knows that the carrying trade between this and foreign countries is largely done by vessels of other nationalities than our own; and that the drift in this direction is rather on the increase than otherwise. Mr. Hill thinks the remedy for this is in a system of Governmental subsidies, and cites the example of France, England, and other European States, to show that such a course would in the long run be a positive source of income to the national treasury; and that every dollar expended in this way would be returned with increase. It is a little difficult to persuade an American public that the Old World system of subsidizing lines of steamers, so as to enable them to defeat all competition, is the correct method of managing the matter; but Mr. Hill's arguments are cogent and his statistics undeniable. The only difficulty lies in the conclusions he draws from his figures: every one might not cipher out the same result. The workingmen would say, that the first subjects of Governmental subsidy should be the poor laborers, and not the capitalists who build ships and steamers; but Mr. Hill will say that every ship that is in this country supplies 600 men a year; and so the poor will be among the first to feel the benefit of a state of things which would set the shipyards at work in an active way. Without attempting to pass judgment on the merits of the question involved, we can recommend the book as affording a desirable collection of statistics relative to the past and present condition of our foreign trade.

FABLES BY G. WASHINGTON ÆSOP, with illustrations by F. S. Church. 12 mo., pp. 52. Published by "The World," New York.

SOME of these burlesques are good, and touch off a popular vice neatly; but there are others in the collection, the wit of which it is difficult to fathom. We subjoin a couple as samples.

THE MERCHANT OF VENICE.

A Venetian Merchant, who was lolling in the lap of Luxury, was accosted upon the Rialto by a friend who had not seen him for many months. "How is this?" cried the latter "when last I saw you your gaberdine was out at elbows, and now you sail in your own gondola." "True," replied the Merchant, "but since then I have met with serious losses, and been obliged to compound with my creditors for ten cents on the dollar."

Moral.—Composition is the life of Trade.

THE HARE AND THE TORTOISE.

The Hare once challenged the Tortoise to a trial of speed. The hare frisked about merrily, paying little attention to his rival, or jeering him for his slowness. The Tortoise, however, plodded along steadily, and had well-nigh reached the goal, when the Hare observed his progress. Away darted the Hare like lightning and won the race.

Moral.—The race is not always to the slow.

CAUSE AND CURE OF HARD TIMES.

BY R. J. WRIGHT.

(Abstract of a paper read before the Philadelphia Social Science Association, January 17, 1878.)

1. In general the cause of hard times is an excess of the artificial in society. Population flows into the cities too much, and *there* indulges in abstractions, speculations, and papery and artificial sentiments, and operations. Thereby capital is wrongly invested and labor wrongly directed.

2. There are inflations and fluctuations, not in currency only nor chiefly, but also in lands, railroads and State, municipal, mercantile and manufacturing affairs. The rebellion was not the chief cause, but only an occasion which fixed the time when. For the final fall of gold was foreseen and provided for. The gold premium fell fifteen per cent. per month for nine months before the termination of the war, and over a million men were discharged, yet without a panic or financial revolution. The next eight years gold only fell three-eighths of one per cent. a month, on an average, and the nearer to the panic the less the fall. But meanwhile temporary fluctuations were frequent and violent. New York and Pennsylvania continued to be centers of inflation. In the two decades previous to 1870 the general increase

of property in the whole United States was about 200 per cent. each decade, but in New York and Pennsylvania, while the increase was only 175 in the first, it was 315 per cent. in the second. This shows a compound of inflations about 1870, which, without any other cause, must soon have produced a revulsion. To prevent revulsions, business must be done more by preferred shares, banks as special partners, and other forms whereby permanent capital takes its risks squarely, instead of by loans and discounts.

3. The bases of currency are inadequate. The only true standard is an ideal one, namely the average of all commodities, but is available at present only for thought and judgment, by which to estimate all other standards and bases. The bases ought to be gold and silver in separate coins in equal proportions of value in each payment. Then neither metal could drive the other out. Of the silver dollar the weight ought to be reduced, but its fineness increased to make it worth about four per cent. more than the trade-dollar. The currency ought to be paper thus based, and redeemable in various bonds paying fair coin interest, but issued only by banks (except in time of war, disaster, etc.). The Government should require greater strength in banks, and then tax not their capital, but their currency and average balances. Government has no more business to be the issuer of currency, and thereby the receiver of all the deposits of the people.

4. Financial recklessness has become too general. Nearly 3,000 million dollars of railroad investments pay neither interest nor dividends. Several hundred millions of State and municipal debts are repudiated. Yet the municipalities continue piling up debts imprudently. And capitalists have been frightened into accepting a reduction of national interest of from 6 to 4 per cent., and perhaps that in depreciated silver.

5. Production is not excessive but misdirected. There is an insufficiency of agricultural machinery, especially in the West. There ought to be from 200 to 700 million dollars' worth more of it, in the whole country, to compare with the proportion of it already in use South and East. In the last decade all capital increased 86 per cent., manufactures 80 per cent., but agricultural products only 20 per cent. Cause, capital and labor wrongly devoted to other things both material and speculative.

6. Our land policy has been bad, both State and national. The interest on the land given away to railroads would pay the interest of the national debt. The railroad settlements have scattered population as widely as if on a tract twenty miles wide and nearly all around the globe in their latitudes. The settlements ought always to have been by regular advances, always occupying the land next to that already improved. In hard times the Government ought to enlist immense numbers of unemployed persons as settlers of farms and towns in that regular manner, and thus give them honorable and remunerative employment. Morality and Social Science ought to be more popular.

KRUPP'S GREAT GUN-FACTORY.

ITS COÖPERATIVE PHASE.

BERLIN, December, 1877.—An international congress of a rare character assembled a short time ago at Bredelar, in Rhenish Prussia. Mr. Krupp, the greatest gun-maker of the entire world, and director of the celebrated foundry at Essen, invited representatives of all nationalities—Russian, English, Austrian, Belgian, Spanish, Portuguese, Danish, Brazilian, and even Japanese—to witness the experiments of a new piece of artillery, the plated cannon, or, as it is called in German, the "panzer canone." The number of officers present at these interesting experiments was fifty-five. The object was to solve two problems considered extremely difficult, and which have hitherto defied the ingenuity of inventors: First, a permanent pointing in aim; secondly the protection of the piece. Now, this new Krupp gun has no recoil, and therefore it is only necessary to aim it once if the object does not change. In the second place, it can neither be damaged nor dismounted by the enemy. The artillerymen who serve it are sheltered in a sort of sentry-box formed by iron plates of about twenty inches in thickness. This sentry-box contains the gun and the gunners. The roof and the exterior sides are protected by earth, while the front is pierced by a hole for the passage of the mouth of the gun. The enemy can see nothing but this hole. The experiment was so decisive that almost all the officers wanted to go into the sentry-box while two enormous siege guns showered shot upon them at shot range. This invention may bring about a revolution in the art of defending strongholds.

It is known that the Emperor, while at the military manoeuvres at Essen, visited the factory of the Messrs. Krupp, and this affair recalls the origin of this great industrial family. When the first chief of the factory came to Essen

the village had only 3,000 inhabitants. To-day it has 40,000. Krupp commenced in 1810 with ten workmen, and in 1843 he had one hundred. It was his son, Alfred Krupp, that gave the establishment the prodigious development to which it has reached to-day. It was from England that he brought his method of making steel, and he has wonderfully improved upon it by combining it with the Bessemer process. In 1863 he had 4,000 hands employed, and he has 9,000 at present. The buildings of the factory cover a space of over two hundred acres, and are surmounted by 100 chimneys. A workmen's city, with three thousand houses, gives to the hands apartments which are rented at from \$40 to \$80 a year. An association for providing food, with twenty-two salesrooms, furnishes the inhabitants, at reduced prices, with all that they desire. A single bakery makes 400,000 pounds of bread in a month. There are in this factory of Essen 413 steam-engines, representing a total of 17,000 horses, and 77 steam-hammers for striking iron, among which figures the famous hammer called "Fritz," which weighs 100,000 pounds. There are 30 miles of railway communicating with the different parts of the manufactory, as well as 40 miles of telegraphic lines. The establishment can manufacture in twenty-four hours 2,700 rails, 150 locomotive wheels, 180 wagon wheels, and 1,500 shells; and in a month 250 field pieces and 54 others of larger calibre.

—*Revue Britannique.*

A BOUT AT SINGLE-STICKS.

BY G. E. TUFTS.

You've heard the old story about the old man
When on his death-bed at the end of life's span,
How he called for his boys (he had but nineteen,
Just a snug little family as ever was seen);
And when they were present, or at least a quorum,
He ordered a bundle of sticks brought before him.
To each muscular offspring in turn he then spake,
Requesting of him that the sticks he should break;
Each one tried his best, but all tried in vain,
The bundle of sticks all unharmed did remain.
With a didactic wink then this classic old gent
Had the bundle untied, when he easily bent
And broke all to flinders each separate stick,
With his shrivelled old fingers so yellow and weak.

Moral.

The parchment upon which this story was found,
Had a margin torn off; the moral was gone!
And what is the sense of this fable profound,
Alas! can now never be certainly known.

RECEIVED.

ILLUSTRATED AND DESCRIPTIVE CATALOGUE OF GARDEN, FIELD AND FLOWER SEEDS. Benson, Burpee and Co. Philadelphia. 1878.

LE SOCIALISME PROGRESSIF REVUE DES IDEES SOCIALES ET DES FAITS ECONOMIQUES. Lugano. Imprimerie F. Veladini et Comp. 1878.

ITEMS OF NEWS.

HOME.

Gold touched 101½ the other day.

Samuel Bowles, newspaper editor, dead.

The advocates of gold are in a little better heart.

Now is the time to "nuss" politicians for the Presidency.

Old Simon Cameron has not shaken off that Mary Oliver yet.

Louisiana has voted—23 to 6—not to open that Electoral question.

Death and John Morrissey have been in the ring. (There were great fears for John.)

Investigation—gation—that is the kind of Democratic legislation we are going to have.

The Gail Hamilton has begun again on "Our Great-grand-fathers and their Civil Service."

California annually supplies \$10,000 worth of tree-seeds to the forest cultivators of Europe.

Captain Eades is going to have another \$500,000 for opening the mouth of the Mississippi.

The Capitol Commissioners of New York want \$5,000,000 more, to complete their new State House.

The New York Training School for nurses has been doing a good work, but it comes out a little in debt.

Pendleton, Democrat, steps up into the Senate and Matthews, Republican, steps down to make room.

The leading writers for the *Naturalist* protest against having that magazine printed under the Cope of Philadelphia.

The phonograph is a mechanical invention for receiving and recording sounds, and for afterward reproducing them quite unchanged.

The Senate spent a day in saying fine things in memory of the late Oliver P. Morton. Senator Conkling's address was called the best.

See here, your talk about mothers-in-law is enough to deter a man of eighty from getting married! It must be stopped—it tells against marriage.

The *Jewish Times* says his folks can stand it to see the marriage of Miss Hannah de Rothschild to the Earl of Rosebery, but they don't like such doings.

Of the 97,221 immigrants who came into New York last

year, 7,824 were of the sort likely to become paupers. Something must be done to keep out such comers.

Professor Gill, of Washington, announces the discovery of a new fish in American waters. It was caught 250 miles off Halifax, and has been named the *Chimæra plumbea*.

They think something might be gained by letting the members of the Cabinet have seats on the floor of the House. They could answer questions and save a deal of talk.

The city of San Francisco has been obliged to call out the military, the Workingmen and Hoodlums had become so threatening in their demonstrations against the Chinese.

Mr. Bascom, the President of the Wisconsin University, says the young women in his college "do their work with less effort than do the young men, and are not inferior in their scholarship."

The National bank circulation owned in the Eastern States is \$112,678,336; Middle, \$112,811,913; Southern, \$23,531,026; Western, \$65,194,381; Pacific and Territories, \$3,098,454. Total, \$317,314,110.

Mrs. Hicks-Lord is said to have \$200,000 in good paying property in Toledo, and yet there are folks who believe that she psychologized Thomas for his money. When will the world believe in emotional love?

President Hayes has written a letter to a black man advising the negroes to stick by and not go to San Domingo. It might cost them a great deal to get acclimated; besides, things are going to improve here.

Senator Morton thought the Chinese question was all owing to the prejudices of the partly-differentiated and poorly-evolved California workman and Hoodlum. He didn't say it just that way, though.

Secretary Schurz has been setting a committee to rummage his Indian Bureau, and they have turned out his Clerk Galpin. The question is whether the rogues are the investigators or the investigated. And we don't know.

That beautiful plan for reorganizing the noble red men of the Indian Territory and giving them a Delegate in Congress, is nothing but a fine scheme to "horn-swoggle" them out of their lands and give it to the speculators.

John Brougham, the playwright, wit and actor, has been laying up treasures in a good place, and now when he is old and poor, his friends and fellow craftsmen have come forward and raised \$10,000 for him in a single day.

Mr. Lawrence Barrett, the actor, "is a tall, thin, cadaverous looking man," with a manner so impressive that railway conductors, brakemen, porters and table-waiters, hasten to "obey the subtle magnetism of his presence" and his deep, sepulchral voice. Out wizard! leave me alone!

The February *Atlantic* comes to us with considerable more blood in its "circulation," we suppose, from having absorbed the *Galaxy*. Both magazines "trusted to the interest of literature unaided by the sister art (often step-sister art), of illustration." Every lover of good writing will, therefore, take an interest in this consolidation.

On the night of the 15th a long train drawn by two engines, and filled with people returning from a Moody and Sankey meeting in Hartford, was precipitated into the Farmington river at Tariffville, Conn., by the crushing down of a slender wooden bridge. A large number of lives was lost. We expect to hear this spoken of as one of the dangers which attend emotional religion.

The contestants in the Vanderbilt case aver that W. H. V. conceived the idea of managing the old gentleman, his father, through the instrumentality of some woman into whose power he conjectured the Commodore would surely fall. We don't hear whether the woman undertook to manage both men, and fly away with them like a witch sailing through the air on two broom-sticks.

Dunn, Barlow & Co's. annual circular puts the number of failures in the United States for 1877 at 8,872, with liabilities amounting to \$190,669,000. The proportion of failures to the number of concerns doing business was in the Eastern States 1 to 58; in the Middle States 1 to 73; in the Southern States 1 to 85; in the Western States 1 to 84; in the Pacific States and Territories 1 to 41. In respect to failures, 1877 was but a trifle less disastrous than 1876.

FOREIGN.

King Humbert is a handsomer man than his father.

John Bright, the orator, is known to have a wee drop of the Hebrew in his blood.

The Turks have been doing considerable wild bombarding of the Russian towns about the Crimea.

Russia wants to have it understood that she will make about the right sort of peace for Europe.

Swinburne has red hair—"that dark red which Titian loved to paint." So says Louisa Chandler Moulton.

The English showed their distrust by stopping at Port Said two troop ships; one for India with 1,142 men, and one coming home with 1,077 men.

The foundation walls and pavements of a Roman villa have been lately discovered at Abinger, about four and a-half miles from Dorking, England.

It is proposed to warm up the Gulf of St. Lawrence by

shutting the Straits of Belle Isle and keeping out the arctic current which flows southward along the shore and chills that whole region.

Have you noticed that General Ignatieff is up now? The Russians sat on him awhile because he didn't tell them that the Turks had Winchester rifles and would fight like dogs. He is some Count now.

Victor Emanuel is buried in the Parthenon, that famous old Pagan temple built by M. Agrippa, the son-in-law of Augustus, nineteen centuries ago, and not consecrated as a Christian Church till the year 608.

The English Chancery judges have decided lately that there is a difference between a legal nuisance and a sentimental annoyance. You see a man had lost the enjoyment of his bay-window in consequence of a neighbor building a house so near as to look into it, and there was no balm for his feelings of annoyance.

The progress of the Russians since they poured over the Balkans into the sunny valleys of Roumelia has been a steady march on to Adrianople and victory. Suleiman Pasha is reported to have been defeated at Tatar Bazardjik by General Skobelev. Since then Skobelev has occupied Philippolis, about a hundred miles from Adrianople, and Suleiman's army is supposed to be in great danger. The Russians under Radetzky have got to Yeni Saghra and Esiki Saghra. They have also a force stationed at Harmauli, directly in front of Suleiman Pasha's retreat.

The Grand Duke Nicholas was at last accounts at Kasanlik, where he was to be met by Server and Namyk Pashas to treat for an armistice and the conditions of peace. The Grand Duke says he has full powers to treat. He has declared that he will not treat except at Adrianople, and the Turkish delegates have ordered the evacuation of that town. This perhaps was the objective point at which the Russians aimed when they first declared war. They have understood from the first that the capture of Constantinople would lead to trouble.

Parliament assembled on the 17th, and the Queen said in her message: "Hitherto, so far as the war has proceeded, neither of the belligerents has infringed the conditions on which my neutrality is founded, and I willingly believe that both parties are desirous to respect them so far as it is in their power. So far as these conditions are not infringed my attitude will continue the same; but I can not conceal from myself that should hostilities be unfortunately prolonged, some unexpected occurrences may render it incumbent on me to adopt measures of precaution. Such measures could not be effectually taken without adequate preparation, and I trust to the liberality of my Parliament to supply the means which may be required for that purpose." You see what England is going to be ready for.

There are no doubt greater painters in England than Miss Thompson, but she surpasses all the female artists. Her forte is the delineation of soldiers. Her "Roll Call" was painted when she was only twenty-three years old. It represents, says the *Graphic*, a "review of all that is left of a British regiment of Grenadiers in the Crimea after a sortie by the Russians. The sergeant himself, with a bandaged head, is calling the roll, while the mounted colonel, wearing a look of mingled concern and official dignity, watches the proceeding. The line is made up of soldiers of all ages, from the bronzed and battle-scarred veteran, coolly binding his wrist, to be ready for duty again, to the white-faced boy recruit, at the point of swooning on seeing a comrade overcome by exhaustion fall dead at his side. Several are unscathed and wholly self-possessed, while one has become crazed from the effects of his wounds. The faces all have a wonderfully strong individuality, and represent every type of the English soldier."

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